

The Planter's
SPEECH

TO HIS
Neighbours & Country-Men

Pennsylvania,
East & West-Jersey,

And to all such as have Transported
themselves into *New-Colonies* for the
sake of a quiet retired Life.

To which is added,

The Complaints of our
Supra-Inferior-Inhabitants.

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THE Planters Speech

To his Neighbours & Country-men in
*Pennsylvania, East and
West-Jersey, &c.*

And to all such as have Transported
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sake of a quiet Life.

My dear Friends & Country-men;

THough it may seem very Impertinent and Unnecessary to go about to repeat to you the Occasions and Motives that inclined you to abandon the Land of your Nativity, and those comfortable outward Employments and Accommodations which most of you had there, and to adventure your selves to the Hazards of a long Voyage at Sea, to come to this Remote part of the World; yet lest you should forget those Inducements, as often it happens, that men by a slothful Negligence or Ignorance, after some Tract

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Traſt of Time, fall from their firſt Love, and blindly hurry themſelves into the very ſame Miſchiefs which they intended to avoid, and build up again what they juſtly endeavour'd to deſtroy, not fore-ſeeing the future ill Conveniences of their preſent (ſuppoſed Innocent) Actings; I ſhall take leave briefly to mention ſome few of thoſe weighty Cauſes which I am confident originally ſway'd your Spirits to this Transplantation, and thoſe good Ends, for the obtaining of which you chiefly removed hither.

The *Motives* of our Retreating to theſe New Habitations, I apprehend (meaſuring your Sentiments by my own) to have been,

1^{ſt}. The deſires of a *Peaceable Life*, where we might Worſhip God and Obey his Law with freedom, according to the Dictates of the divine Principle, unincumber'd with the Mouldy Errors and Fierce Invaſions of Tradition, Politick Craft, Covetous or Ambitious Cruelty, &c.

2^{dly}. That we might here, as on a *Virgin Elyſian Shore*, commence or improve ſuch an Innocent courſe of Life, as might unload us of thoſe other outward Cares, Vexations and Turmoils, which before we were always ſubject unto from the hands of Self-deſigning and Unreaſonable Men.

3dly. That as *Lar*, by flying to little *Zoar*, from the *lingodly* Company of a more *Populous* *Magnificent* *Dwelling*, we might avoid both being grieved with the *sight* and *Infections*, as well as odious *Examples* of *Horrid Swearings*, *Cursings*, *Drunkennes*, *Gluttony*, *Unchastities*, and all kinds of *Debauchery* continually committed with *greediness*; and also escape the *Judgments* threatned to every *Land* polluted with such *Abominations*.

4thly. That as *Trees* are transplanted from one *Soyl* to another, to render them more *Thriving* and better *Bearers*, so we here in *Peace* and secure *Retirement* under the bountiful *Protection* of *God*, and in the *Lap* of the least adulterated *Nature*, might every one the better improve his *Talent*, and bring forth more plentiful *Fruits* to the *Glory* of *God*, and publick *Wellfare* of the whole *Creation*.

5thly. And Lastly, That in order hereunto, by our *Holy Doctrine*, and the *Practical Teachings* of our *Exemplary Abstemious Lives*, transfused in all *Humility*, *Sobriety*, *Plaintiveness*, *Self-denial*, *Virtue* and *Honesty*, we might gain upon those *Thousands* of poor dark *Souls* scattered round about us, (and commonly, in way of *Contempt* and *Reproach* call'd, *Heathens*) and bring

bring them not only to a state of *Civility*, but real *Piety*; which effected, would turn to a more satisfying Account, than if with the proud *Spaniards*, we had gain'd the Mines of *Peru*, and might make the Ambitious *Heroes*, whom the World admires, blush for their petty and shameful Victories, which only tend to make their Fellow-Creatures *Slaves* to those that are already the *Devil's Vassals*. Whereas hereby we might release Millions from the Chains of *Satan*, and not only teach them their Rights as *Men*, and their Happiness when *Christians*, but bring them from the Power of *Darkness*, into the Marvellous Light and the Glorious Liberty of the Sons of the most High.

These Thoughts, these Designs, *My Friends*, were those that brought you hither; and so far only as you pursue and accomplish them, you obtain the end of your Journey. If these be neglected, tho' your Ports and Rivers were full of *Trading Ships*, your Land never so *Populous*, and loaden with the most vendable Commodities, yet I would be bold to say, That your Plantation were in a most *unhappy Condition*; that like men in a *Feaver*, tumbling from one side of the Bed to the other, you have shifted your Dwelling, but not re-

covered your Health, nor are one Inch the nearer your proposed Happiness in *America*, than in *Europe*; and have travelled some Thousands of Miles to as little purpose as the *Jesuites* into *Japan* and *China*, or foolish *Pilgrims* in their tedious vain Journeys to *Compostella*, *Loretto*, or *Jerusalem*.

Our business therefore here in this *New Land* is not so much to build *Houses*, and establish *Factories*, and promote *Trades* and *Manufactories*, that may enrich our selves, (though all these things in their due place are not to be neglected) as to erect *Temples* of *Holiness* and *Righteousness*, which God may delight in; to lay such lasting *Frames* and *Foundations* of *Temperance* and *Virtue* as may support the *Superstructures* of our future Happiness, both in this and the other *World*.

In order to these Great and Glorious Ends, it will well become, nay, is the Indispensible Duty of all that are *Superiours* amongst us, to make *Laws* and imitate *Customs* that may tend to *Innocency* and an *Harmless Life*, so as to avoid and prevent all *Oppression* and *Violence* either to *Men* or *Beasts*; by which we shall strengthen the Principle of *Well-doing*, and qualify the *Fierce*, *Bitter*, *Envious*, *Wrathful Spirit*, which

which (as 'tis said of *Fire* and *Water* in their Extreame) is a good *Servant*, but a bad *Master*.

Be pleased therefore to give me leave, (or whether you are pleased, and will give leave, or no, I must, because 'tis my *Duty*, take it) to nominate some Particulars, which in my Opinion will be convenient for us to observe, and may be as so many *Pillars* to sustain our *New-Building*, and prevent those Deluges of Evil, that otherwise will in time unavoidably break in upon us.

I. Since *Temperance* is the firmest Establishment of a People, and most fits them for all the Duties of a Civil and Religious Life; since Strong and Heady Drinks are no way necessary to Humane Life, but rather their at first (perhaps) innocent and moderate use, is most apt to degenerate into Excess, and the Example of those that use them most sparingly, tends to encourage others to partake therein, who have not so much discretion as to use them properly, (which indeed should be only in certain cases, as *Physick*) as is apparent in our Neighbouring *Indians*, whose Well-fare we ought, in Christian Charity, to tender as much as our own, and not lay

Stumbling-blocks

Stumbling-blocks before them, whereby both our *Holy Religion* becomes scandaliz'd, as well as our future *Temporal Safety* endangered. I would humbly, and I hope may justly, piously and prudentially Advise, *That we should either wholly prohibit, or lay very large Impositions on all sorts of Brandy, Rum, distill'd Spirits and Wine, so as to render the common use of them impracticable.*

For much better it is, that the *Merchants* that deal only therein, and the *Distillers* should lose their Trade, and the *Vines* for that use be neglected, than that We, and our Posterity and Neighbours should by such a Temptation perish, and commit all kind of Outrages and Uncleaness in the use of them: For what if all such amongst us, either Young or Old, Rich or Poor, that are found to drink of them (unless in case of *Sickness*, and prescribed as *Physick*) were punished with *Servitude* for a certain time, and the Offence not to be bought off with Money; What would the Publick, or any sober Person be the worse for this? Hath not woful Experience taught us the evil Consequences of drinking such Liquors in our own Native Country? Are not such Practices the Leading Cards to all Viciousness? They precipitate *Young Men* into all kinds of Fury, Madness and Folly;

Folly; and besides weakening the already exhausted Natural Heat of the more *Ancients*, they render *Gray Hairs*, (which ought to be the Ensigns of *Gravity* and *Wisdom*) ridiculous and contemptible; In *Women* they destroy and corrupt the very *Radix of Nature*, and intail a great Number of incurable Diseases on Posterity; add to this, that they not only *Spend* and impair the outward Substance most unnecessarily, but at the same time *draw* the Mind, and debilitate all the *Intellectual Faculties*, and by extravagant Expences render us incapable to perform those Offices of *Charity* and *Beneficence*, which we might otherwise, and ought, render to our poor Neighbours, and the publick benefit of our Contry: In a word, these *Superstitions* and needless things cannot be procured and used without hazard to our *Health* and *Lives*, and oppression to the whole Creation, for all such things are *dear*, and hard to come by; and when they are procured, the use of them proves of more dangerous Consequence than the charge and trouble of getting them, so that when all is done, they only serve to *Tickle* and please the sensual and depraved Appetite of *vain Men*, and to force *Nature* out of her innocent way.

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The use of such Superfluities is attended with many other evil Circumstances, as first, it occasions men to let their Farms or Plantations *dear*, or makes them labour very hard, or put their poor Servants upon Excessive Toil, and put their own, both Body and Mind as it were on the Rack, to procure such things as are necessary, and then not content therewith, they must exchange them away for that which stands them in no stead, viz. To sell their most pleasant and fragrant *Fruits, Grains and Seeds* at a low and poor Rate, that with the proceede thereof they may buy *Brandy, Rum, Wine* and the like at dear Rates, As to give a Bushel of brave *Wheat* for half a Gallon of *Brandy* or a Gallon of *Rum* or *Wine*; What comparison is there to be made between a *Twelve Penny Wheat Loaf* and a *Pint of Brandy, Rum or Wine*? The first is the real Preserver of Nature, a durable substantial Food, most grateful to Nature: The last serves only for a moments time to please the sensual Appetite, but its evil Operations and Effects stay behind, heats the *Blood*, makes the *Veins* glow with an unnatural Heat, destroys the edge of the *Appetite*, renders the whole *Body* uneasy, and fills the *Mind* with an innumerable Troop of wanton and vain Imaginations, which seldom are raised

raised, but (as 'tis said of *evil Spirits* in *Magick*) they do some Signal Mischief, both to the Body and Mind. Or (to take notice by the way of other the like Superfluities) which is most useful and beneficial to humane Nature, one Ounce of *Nutmegs*, *Cloves*, *Mace*, and the like, or 20 or 30 brave *New-laid Eggs*? (which of all sorts of Food are the compleatest, and being well ordered, afford the best of Nourishment) Or which is indeed most serviceable, a Pound of good *Butter* or *Cheese*, or on the other side, a Pound of *Sugar*, *Currants*, *Raisins*, and the like? Indeed these last are excellent Fruits, but they will not grow in our Country, nor under our Elevation; therefore not so proper for our Bodies, every Soil naturally bringing forth, by the merciful Wisdom and Providence of God, such Vegetations as are most agreeable to the Constitutions of the People of that place.

Besides, all *forreign Fruits* and *Commodities* are dear, and for the most part serve only to squander away Estates, advance *Gluttony* and procure Diseases, and the frequent use of them does sow seeds of *Oppression*, causing mankind to labour for that, which in truth he had much better have been without. Has not this particular

lar evil Inclination unto, & hankering after strong Liquors, and other the like Superfluities, destroy'd the Healths and Estates of many Thousands in these *Western Indies*, (as they are called) of our Country-men, viz. in *Jamaica*, *Barbadoes* and the *Leeward Islands*, where they have and do make it a common practice to sell their excellent Butter,* Eggs, Fruits, and fragrant Herbs, their Hens, Turkies, Ducks, &c. to purchase Rum, Brandy, Wine, and putrified stinking salt Flesh and Fish, which have destroy'd their Healths, emptied their Purses, and rendered them in every respect Unhappy?

Moreover, the Disorders hence arising have put out the Eye of their Understanding, and debauch'd the Natural Faculty of distinguishing between Good and Evil, Wholesom and Harmful, Pleasant and Nauseous, and made them Brutiish, Sottish and Ignorant, even like Swine, to take pleasure in that Mire wherein by Custom they have long wallowed themselves.

In particular, there is a pernicious sort of Drink in great Reputation and Use amongst them, call'd, *PUNCH*, which with your leave, I shall give you some Account of, as to both its *Nature* and *Operation*, to the end we may expell and prevent, even in the bud, the growth of such evil

evil Customs and Habits amongst us. This sort of beloved Liquor is made of *Brandy* or *Rum*, *Sugar*, *Water*, *Lime-Juice*, and sometimes *Ginger* or *Nutmegs*: Now here are four or five Ingredients, all of as different Natures as Light is from Darkness, and all great *Extractions* in their kind, except only the *Water*.

1st. *Rum* and *Brandy* are terrible hot, fierce, sulphurous *Spirits*, void of all the good friendly *Balsamick Vertues*, and middle Quality, which is the Moderator and Qualifier in each Body, whilst it remains unviolated or entire; but whensoever it shall happen that this benigne Property is wounded or destroyed, either by undue Preparations, or other Accidents, then that thing becomes either of a fierce raging domineering wrathful Operation, or else of a stinking rank Nature, according to the Nature Original in each thing, as is plain in all Balsamick Liquors; As *Canary* for Example, when once this aimable Quality is destroy'd by the common way of Distillation, then it becomes fierce, raging and unnatural; and when the same is perisht in *Flesh*, *Herbs* or *Fruits*, they become putrid, rank and stinking; therefore in all sorts of Foods and Drinks there ought to be great care and diligence used,

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not to destroy this friendly Quality or middle Nature, which is in every thing the Uniter and Preserver (as it were) of Soul and Body, it being that which gives the most fragrant Smell and pleasant Taste to all Drinks and Foods, and is the true Life, Light and Splendor of every thing in the *Animal, Vegetable* and *Mineral* Kingdoms. And in what thing soever, be it *Animal* or *Vegetable*, this friendly Quality is either naturally impotent, or impaired by pernicious Art, or other Causality, thenceforwards that thing is neither good for *Food* nor *Drink*, except the Venoms of the *Martial* and *Saturnine* Properties (which then are altogether predominant) be first corrected; for if it be in *Animals*, then such Beasts are fierce, cruel, ravenous and unclean; if in *Minerals*, they are high Poysons; if in *Herbs* or *Fruits*, they are rank and fullom, and also in some degree Poysonous; and all this by their natural Constitution and Quality: And the very same is to be understood when the Essential Virtues of things in themselves, most whollome and pleasant, come to be hurt or destroy'd; which being done in the Preparation of *Rum, Brandy*, and all such sulphurous Spirits, 'tis evident how destructive the use thereof must be to Nature.

2dly, *Limes* are an immature Fruit, wherein the *Martial* and *Saturnine* Poysons are so powerful that the Sun and Elements have not had power to awaken the *Balsamick* *Virtues*, or bring the Properties of Nature into an equal Operation, as it hath in other Fruits. The Juice of *Limes* therefore contain two fiery Qualities, viz. a *Saturnine* churlish Fire, which is of an hard *Coagulating* Nature in Operation, like the raw cold *Saturnine* Airs of Winter, which congeals the Water, and hardens all things; 2dly, a sharp keen *Martial* Property, of a slower harsh fretting Nature and Operation. And though in that Drink called *Punch* these Extreams are some what allay'd or moderated by the friendly Ingredients, viz. *Water* and *Sugar*, which do not only render it pleasurable to the *Pallate*, but also more tollerable to the *Stomach*. Nevertheless it must be granted that no Extreams can be made altogether *Heterogeneous* by any Artificial Mixtures, or give Nature such ample Satisfaction as those things that are equal in their parts. For the first leave the *Stomach* and *Desire* always either *Crying* and in want, or *disordered*. For when such improper Compositions of Mature and Immature Fruits and Unwholsom Liquors come into the Body, Nature's *Limbeck*, the *Stomach*, quickly

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separates

separates them, as sometimes you may perceive after you have eaten or drank such things, by the *sower Belches* and keen sharp matter the Stomach sends up into the Mouth; as when any shall eat *Pyres, Tarts,* or other Food made of unripe Fruits, tho' never so much sweetned to deceive the Palate, if one make a Meal of them, he shall find those sower distasteful Belchings, and also that they leave his Stomach unsatisfied. The same may also be said even of *Ripe Fruits*, when too great a number are jumbled together of contrary Natures. There are but few that are truly sensible of the many sore Evils and Dissatisfactions improper Mixtures in Diet brings upon the Body and Mind of Man.

But certainly, *My Friends and Countrymen*, you cannot but be sensible how freely, how bountifully the Creator hath given us all those things that are truly *Natural* and *Necessary* to support Life; and are they not familiar, and procured with little Labour and less Hazards, either to the Body or Mind? But on the contrary, are not all these *Needless* things hard to come by, so that oft-times the Acquest of them tends to the Ruin of the Soul and Body? And yet when all's done, the enjoyment of them gives neither *Satisfaction* to the one nor *Health* to the other, but makes our

Wants

Wounds the greater; for presently we shall want *Dollors* and *Physick* to repair those Ruins which our own Intemperances have made; such improper Meats and Drinks being the original Causes of those cruel *Belly-Akes* and griping Pains in the Bowels, *Fevers*, *Fluxes* and *Drapsical Diseases*, both here and in the *West*, as also in the *East-Indies*, where our English inhabit, all according to the Nature of each place, and as other Circumstances of Intemperances shall concur.

But besides *Diseases*, there are many other Mischiefs that do attend all those places and Countries that accustom to give themselves up to Superfluity, and especially to the drinking of *strong Liquors*; for they deprave both *Superiors* and *Inferiors*, and are the Nurseries of perpetual Crimes, Confusions and Disorders on both sides, rendering the first *Fierce*, *Rash*, *Tyrannical*, and unfit for *Governments*; and the latter, *Rude*, *Bold*, *Surly*, *Inhumane*, and more apt to *Contemn* all Authority than *Obeys*.

Nor is this Prohibition more fit and requisite in respect of our selves, than in regard of our Neighbours; so that if once we admit the common drinking of such *Pleasy Intoxicating Liquors*, we may justly expect the same Inconveniencies to befall us as have done *New-England*. For the

Venom of such Liquors, by our fatal Example, will quickly spread it self amongst the *Indians*, and so instead of making them better, or more humane and tractable, by our Christian Vertues and Abstemious Conversation, we shall make them Tenfold worse, and teach them the grand Sin of *Drunkenness*, which is the Inlet, Parent and Nurse of the most Monstrous Enormities, as *Uncleanneſs*, *Murders*, &c. For all People who have not the true Knowledge of God, and his divine Principle, and the Understanding of the hidden Nature of things, are terrible greedy and desirous after such fierce wrathful Liquors, as also after Food wherein the Blood is, it being the Original of every Life, which is the *forbidden Fruit*, that man ought not to have eaten, nor awakened, there being scarce a more evident Token of his depraved state, and that the fierce wrathful Spirit does bear sway and carry the upper Dominion in mens hearts; than their violent Inclinations after Blood, and fierce strong Liquors, which two things have a simile to, and with each other, and the Devilish Nature and Wrath is nourished by the use of them; which is further manifested by all the *Savages* of the *Deserts*, as the contrary appears in *Sheep*, and all tame humane and tractable Creatures, which therefore we call *Clean Beasts*.

II, Another thing, my Friends and Country men, which I desire you to consider, is, the innumerable Evils and cruel Miseries man draws upon himself, and the whole Creation, is the common use of war-like destructive murdering *Weapons*, and their Appurtenances, viz. *Guns, Swords, Powder, Bullets, Shot, Drums*, and the like *Devilish Instruments*; I may properly so call them, for no doubt the invention and use of them all did originally proceed from, and is still fomented by the *fiendish* *Witch*; for as they have been always used for Destruction, so indeed they can have no other use, but only to awaken and encourage Wrath and Blood-shed; Therefore let not our *Streets* (the Temples of Peace, and Tabernacles of Love and Innocence) be encumbered with such mischievous *Tools*; let not our pure Air be disturbed with their ungrateful *Noises*, *Clashings, Rattlings and Bonnings*, nor polluted with the Sulphurous Steams they send forth, as if so many Devils had marched through the Skey, and left the stench of the Infernal Regions behind them.

Wherefore should we give wild *Indians*, that do not know the use of these Messengers of *Death*, such a bad and fatal Example,

as to shew a new Method how to kill one another, which no doubt in process of time they will improve so far as to make *War* upon us, and kill us with our own Weapons, witness the Evils that by this very means have attended our Neighbours, and the like, we or our Posterity may justly expect. Besides, tell me, I pray, what Affinity there is or can be imagined between a *Christian*, and Guns, Swords, Powder, Shot, Drums, and the frightful noise of Armed Troops marching on to *Man-slaughter*, *Desolation* and *Spoil*? does such Employment of *Wrath* and *Blood*, look any thing like the pure, peaceable, meek, innocent *Christian-Life*, which teaches to do unto all as we would be done unto; and to love not only our *Friends* and our *Neighbours*, but also our *Enemies*; which assures us, that those that use the *Sword* shall perish by the *Sword*, that commands us, if we are smote on the *Left Cheek*, to turn the *Right*, &c. Can any thing be more Opposite to all this, than swaggering in *Buff* and *Armour*, and boasting how many Men we have kill'd in a day?

And though many of you do not use, nor perhaps intend these Martial Instruments for *Man-slaughter*, but only to kill and destroy other inferior Creatures, and Inhabitants of the Elements; yet I pray con-

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sider, why will you arm your selves, & provide thus to kill those *innocent Creatures*? Does not bounteous Mother Earth furnish us with all sorts of Food necessary for Life? Wherefore then will you trouble your selves to kill those Creatures who have a *Lawful Title* by Nature's Charter to their Lives as well as you? Shall not the groaning of those Creatures call for Vengeance? And must not there be a Retaliation? Can you think the Noble Race of *Man* was made to be a Tyrant over, and a Scourge unto the inferior Inhabitants of the World? No sure; he was to treat and govern them in Love and Friendliness. But instead thereof, he is now become their deadly Enemy. Therefore though you will not fight with, and kill those of your own Species, yet I must be bold to tell you, That those lesser Violences (as you may call them) do proceed from the same Root of *Wrath* and *Bitterness*, as the greater do, there being but one grand Fountain from whence all kinds of Evil, Violence, Oppression and Cruelty do proceed, whether it be towards our Brother, *Man*, or any other of our Fellow-Creatures. And though Custom hath made the killing and oppressing of Beasts, Birds, &c. to be familiar, and consequently easie, and done with-

out any Remorse or Bowels of Pity, yet it is still from the dark Root. 'Tis true, we read in Scripture frequently of the Killing both Men and Beasts; and 'tis true, the Lord did give the Nations liberty to kill and eat the Flesh of Inferior Creatures; But note, That this was not done until Mankind had departed out of his holy Law, and government of his divine Principle, into his fierce Wrath, out of which wrathful Principle he permitted the killing and eating of Flesh; so the Scripture saith, *The Wickedness of Man had corrupted the Earth, and then the Lord said, My Spirit shall no longer strive with Man, Three score and ten years shall be the term of his Life, &c.* That is, Man would not submit unto and be governed by his holy friendly Principle of Love and Light; therefore the Lord in his fierce Wrath (which man had rather chosen to precipitate himself into) shortened mans Life, and gave him Flesh to eat; which sort of Food had the nearest Affinity to that *Wrathful Spirit* that had then gotten the Government in Man. But in Paradise, that is, whilst man continued under the sweet Conduct of the divine Principle, his Bill of Fare, allowed by his Creator in love, was only, *Every Herb bearing Seed, and every Tree in which is the Fruit of a Tree yielding*

yielding Seed, to you it shall be for Meat,
Gen. 1. 29. Thus far the Children of Israel
in the Wilderness, as long as they were
Obedient, God provided and fed them
with *Angels Food*, pure and delicious *Manna*;
but when they grew Disobedient, and
Murmured, and nothing would serve them
but Flesh, God gave them Flesh in his
Wrath, and Quails in his Displeasure,
which fitted them for Destruction.

Furthermore, though you will not kill
those of your own kind, yet your Children
seeing and learning these Preparations of
Oppression and Violence, they may come
to be of different Opinions, and by de-
grees kill one another with their Fathers
Guns and Swords; for we know not what
sort of People will come after us, nor what
Spirit they may be of: Therefore it will be
highly convenient for us to prevent the
Growth of all Fierceness, Wrath and Vi-
olence, even in the bud, by our Laws and
wholesome Customs; for there is no way
or means that can or will so powerfully
disarm the Rage of Men and other Cre-
atures, as *Clemency* and *Mildness*. Has not
the Lord by his divine Hand of Providence
brought us into a pleasant and fruitful
Country, that *floweth* (as one may say) with
Milk and Honey, that is, all things necessary
for

for sustaining Life and rendering it delightful, as far as Nature desires, or Innocency will admit; why then should we by our Intemperance make it flow with Blood, Oppression and Violence? Will not a little Labour cause the Earth to bring forth a great number of brave fragrant Herbs, Fruits and Grains, which will readily supply us with both dry and moist Nourishment, and preserve our Health and Strength without the use of Swords, Powder, Shot, or the like Engines and Utensils of War, which have their Original from the fierce Wrath of God in Nature, and let men pretend what they will of Necessity, cannot be used, but only by the same Spirit.

Wherefore should we *Corrupt*, whose Laws and the Doctrines of our Saviour engage us to live in love & unity, that we may be rendered capable to understand and enjoy that glorious Liberty of the Sons of God, which the whole Creation groans to be delivered into; why, I say, should we with *warlike Weapons*, and breathing Death and Destruction, terrify, amaze and alarm not only one another, but also all the Inhabitants of the four Elements, merely to gratify our extravagant Desires and wanton Appetites, or furious Passions, and all the while to suffer

suffer the friendly Law and good Principle of Gods eternal Love to languish, sigh and groan under the burthens of those intollerable Evils; in which state Man often finds himself in great Trouble and Discontent, and wonders very much what may be the occasion thereof; not considering the true cause; viz. That their Hearts and Souls do move in the fierce Wrath, and that they do not do unto all as they would be done unto, nor live in Innocency and Concord with all Creatures, which is the true *Christian Doctrine*. Therefore to prevent all these Troubles, Dangers and Annixities, it will become us to be wise and Innocent in our Laws and Customs, that our Youthful Settlements may be a means to preserve us and our Posterity, and then our Childrens Children will bless our Souls, and we shall as naturally attract the sweet Influences of the Cœlestials, and also the benovolent Aspects of all Creatures, as the Load-stone doth Iron: *for every Like draws to its self its Likeness; for therein consists its highest Joy.*

III. A *Third* thing I would offer to your Consideration, is, That you will not suffer it to become a Custom, or to be lawful for any amongst you to wear any sort of Garments

ments or Clothing, save only such, both Woollen and Linnen, as our own Country does or may produce; nor of any other Colours, but such as the Woods, Seeds, Earths and Minerals of our own Land affords; By which we shall encourage, not only all Ingenious People, but also our own Commodities, and altogether discourage Forreigners. Also, let it be a Custom amongst us for all our Superiours or Magistrates to wear *White Garments* made of Wool, which is not only more serviceable, but natural, whereby they will be good Examples to the lower sort, who in such things always take their measures from those above them. Besides, such Clothings are easier procured, and Custom has stronger Chains to hold the Multitude than the most severest Laws; And why should Christians so much desire those *Martial* and *Saturnine Colours*? whereas *White* is truly natural, the emblem of *Innocence* and *Temperance*, which God and Nature gives us without labour or trouble, it being convenient for us who have in some degree seperated our selves from the Vanities of this World to chuse all such things as have the nearest Affinity to Simplicity, as well in Cloathing, as in Meats, Drinks and Exercises, by which we shall
not

not only free our selves from unnecessary Bonds, needless Changes, yain Fashions, hurthen some Inconveniencies we have many Years laboured under, but also teach our Posterity this important Truth, *That the fewer things we need, the Happier we are, and the more quiet we shall lead our Lives;* Superfluity and Extravagant Desires being the Mother of all Need, Labour, Pain, Trouble and Diseases.

I V. We ought by all means to discountenance all *Babylonical Letter-learn'd Physicians*, both for the Soul or Body; and on the contrary to direct and teach every one to hearken unto their own Genius and the Voice of Wisdom in themselves, which being minded, will teach every one the right Cure far better than their *Mercenary Prescriptions*. It will be also very convenient that our Superiors should accustom themselves to an higher degree of *Temperance* and *Self-Denial*, which will have greater Influence on the meaner sort; and let them be diligent in Labour and Industry; By which wholsom *Laws* and *Customs* it will become a shame either to be idle, or addicted to Superfluities; Therefore let their Meats, Drinks, Exercises and Clothing be according to their Age, and the

the necessities of Nature, and no more; whereby the young and simple Ones will be kept from despising the Children of the Poor, and the Poor from admiring and envying the Rich; which will put a perpetual stop to the Carrier of Pride and Covetousness, since then all will enjoy the Goods of the Creatures, as it were, in equal Portions. Wherefore then should any strive, and sweat, and bustle so furiously to arrive at great Riches, seeing that as they cannot be procured without such great Care, Labour, Violence, Oppression, not only to a mans own Body and Soul, but also to the whole Creation; so the Enjoyment of them contributes nothing to our real Happiness, but rather leads us into more Snares and Dangers than the Hazards and Turmoils of getting them did.

III The chief end men seem now to propose to themselves in the Acquisition of vast Riches, is, That they may eat of the best Lambs, Fowls, Fishes, &c. and drink Wine and strong Drink to Superfluity, and to live in Idleness, and be clothed with soft and costly Rayment; That they may be admired by the Multitude, and dwell in sumptuous Houses, cramb'd with Rich and glittering Furniture, and such like Vanities;

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All which puff up the Rich with a swelling Conceit of their own Worth, and causeth them in most Nations to despise, and count the Poor but as *Dogs* in comparison of themselves: And on the other side, makes the Poor secretly *Hate* and *Curse* the Rich; And hence usually proceed *Tumults*, *Insurrections*, and most of the publick *Miseries* and *Desolations* which happen amongst the Sons of Men: And what can be more fit and prudential, more necessary for the publick Repose, as well as the Happiness and Content of all Individuals, than that we should not only by our Laws, but also in our Examples and Customs, cut off these Roots of so many Evils, by grubbing up all Temptations to such Superfluity and Intemperance, and by so well cultivating our Plantation, as to remove all the Matter whence these Mischiefs are generated. And then we and our Children shall be free from those Disquietudes which chiefly render mans Life uncomfortable; free from wasting *Laborious Days* and *Restless Nights* in a greedy pursuit after *Noxious Vanities*, and half killing our selves with *cruel Carking Cares* & *Excessive Drudgeries*; free from *Sharking Policies*, *Unmanly Frauds* and *Lewd Endeavours* to supplant or circumvent our Neighbours; all which proceed

ceed for the most part from an insatiate Desire, either to gratifie a *Luxurious Passion* or please a *vain glorious Itch*, which will never be contented; but makes its enjoyment of the greatest Abundance, only a Step to Mount it self towards the grasping at some yet higher Extravagancies; and if it could become Master of all the Novelties the four Worlds afford, would yet with childish *Alexander* be ready to sit down and cry for more *Babblers and New Play-Things*.

V. Let it be a *Law and Custom* amongst us, not only to abandon the use of all Weapons of War, but also to avoid all Attempts and Beginnings of Violence, as not to suffer any to use *Crushty* unto, or to *Harvey and Oppress* any of the Inferiour Creatures. This may seem a small and light thing, but really the Consequences of it are very great; for this will disarm the Rage of our Young People, and give their greener Years a settled Tincture or Habit of Love, Compassion and Concord. Have you not often seen in our own Country, *little Children*, almost as soon as they are able to take up a Stone or any other Weapon into their Hands, fling it at some Bird, or other innocent Creature, and

to take delight in hanging, drowning or tormenting young Cats or Dogs, or any thing else that they can master; which evil Inclinations to Violence proceed partly from their Birth; as being begot from Wrathful Essences, and the like bad Qualities predominating in their Parents; and partly from Imitation; for the daily Practice and Examples they behold of Cruelty and Violence offered to all Creatures by their Fathers, stirs them up to do the like as far as their Power will reach to do Mischief. For this cause most Boys whilst they are in tender years do delight in *Drawing Swords*, and all Weapons of Violence, because they see their Fathers and the Elder sort of their Sex do the same. But on the contrary, *Female Children* delight themselves in *sewing of Linnen*, *Needle-work*, *playing with Babies*, *making of Bangures*, *imitating Christmings*, (as they call them) and the like, in Imitation of their Mothers, whom they see much concerned in such Affairs. Since therefore whatsoever you do, your Youth will certainly endeavour to imitate; and for that there is as well a Possibility of awakening, strengthening and encouraging *Innocence*, *and Compassion*, *Patience*, *Concord*, *good Will* and *harmless Inclinations* in all Youth, by the Practice and

Custom of Well-doing, as there is of breeding and encouraging *Wrath* and *Violence* by evil Practices and Conversations; Therefore it will be good to season your Children's first Years with Customs tending to *Virtue* and *Innocence*; in order to which, nothing will be more Prevalent than good Examples.

VI. Let it not be lawful for any amongst us to use *Scoffing*, *Jesting* or *Idle Discourses*; but let our Conversation always relish of Wisdom, humane or divine, and help to instruct each other in the true knowledge of God, Nature, and our selves; and let *Tale-bearers* (the Fire-brands of Society, and Nurseries of Strife and Dissention) be punished with *Servitude*; nor let *Riches*, chance of *Birth*, gay *Clothes*, nor any other thing be counted *Honourable* amongst us, but only the true knowledge of God, Nature, and our selves, and acting pursuant therunto.

VII. Let us resolve to relinquish that mischievous Custom of *Marrying for Wealth*; therefore let it be prohibited for any to give Portions or Dowries with his Daughters; by this we shall discourage the Spirit of Covetousness and Idleness in our Young Men,

Men, and prevent their making use of base depraved counterfeit Kindnesses, which are but meer Complements, to bring their greedy Desires to pass: Nor ought the diseased and deformed, who are not fit for Generation, or to answer the end for which Marriage was instituted, be desirous to press into that State: Also, all unequal Matches, as Young with the Old, and Old with the Young (which commonly proceed from Lust in one of the Parties, and Covetousness in the other) ought to be discouraged, and all such unnatural Marriages branded with a Note of Infamy, and those Persons to be accounted most miserable who commit such Intemperances.

X. For the preventing of Theft, let it be ordained, that if any Person steal, he shall make four-fold satisfaction to the party injur'd, either by Money or Servitude. And if any wilfully commit *Man-slaughter*, then let such perish by the same Sword or Weapon. And let all the Fellons that give themselves to stealing be compelled, during all their time of Servitude to wear a different Garment from others during their whole Lives, that all may know what they have done. And to hinder such bad Practices in the Root, let none be exempted

from Working, but only Magistrates and Tutors.

X. It ought to be considered, understood and taught amongst us, That the fragrant *Herbs, Fruits* and *Grains* were not only ordained by the Lord for Food in the beginning, but also that the same are still much to be preferred for their natural Excellency, before and above the Stock and Radix thereof. For is not the *Corn* to be preferred before the *Stralk* it grows on for Food? And are not all sorts of *Fruits* far more acceptable than the *Trees* whence they proceed? The very same is to be understood of all *Animals*; Is not the *Milk* of *Cows* and *Sheep* more pleasant to behold, and better Food, being varied by the *House-wives* Art, than the *Blood* and *Flesh* of such Cattel? There being as great a difference between the one and the other as there is between *Fire* and *Light*; the *Fire* being of a consuming fierce Nature, but the *Light* thereof is of a most delightful aimable Principle or Quality, and yet if there were no *Fire* there could be no *Light*, the *Fire* being the Radix of all *Light* and Loveliness. Every particular Creature and Fruit, be it ever so mean and simple, is an Image of, and does contain the true Nature and Property

perty of the whole. The Fruits and Grains of all *Vegetables*, as also the Fruits of *Animals*, send forth a pleasant Odour, and are delightful to the Sight and Pallate, easie of Concoction, affording Nourishment of a clean firm substance; but the Stock or Stalk, which is the Father of the Fruit, is of an allringent harsh sower bitter Taste, and an unpleasant Smell, not fit for Food; even so it is in *Animals*. For this cause it will be highly convenient for us to put away from us all *Intemperance* and *Superfluity*, and to prefer the eating of *Fruits*, *Grains* and *Seeds*; for fear we should be precipitated into the Wrath before we are sensible of it, as many Thousands are; for mens strong Inclinations to *Flesh* and *Blood*, and to all *Beastiality*, do too clearly manifest that they live in the Power and Operation of the fierce Wrath and savage Nature of the wild Beasts of the Desert.

XI. The usual time of our Labour need not exceed *Six Hours* in a natural day; for if every one performs that duely according to the Obligation which the Lord hath laid upon men in general, without exception, & content themselves with innocent Fruits, Grains and Seeds, and observe the Rules of Moderation and Temperance, you may

assure your selves, that six hours Labour in a day will plentifully supply us with all things necessary for *Life, Health or Pleasure*; Not that the rest of our time should be spent in *Idleness*, much less wasted in vain *Gaming or Riot*, but imployed in meditating on the Works of God and Nature, innocent and useful Conference, reading profitable Books, refreshing our Spirits with the sweet Airs of Musick, practising curious and beneficial Arts, as *Planting, Inoculating, Grafting*, studying the Science of *Numbers*, the Use of the *Globes*, the Theory of *Navigation*, and all the parts of the *Mathematicks*, for those whose Genius leads them thereunto; Others to gain skill by Experience in the Knowledge of *Herbs, Plants*, and other *Vegetations*, to distinguish them by their Names, Shape and Vertues, take notice of their Agreement with, or Antipathy to each other; and particularly to observe the *Signature* of each; for on every thing God has engraven certain Mystick real Characters, fully expressing its true Nature and Vertues to such as can obtain the skill to read that *Essential Alphabet*; also reading of true and select *Histories*, wherein by taking notice of the *Revolutions, Confusions, Slaughters and Miseries* men in all Ages have brought upon themselves, by their

their Lusts and Pride, we may both learn to detest their Ways which lead to those Confusions, and be excited to a greater gratitude to God for his Mercies to us, in planting us under *more happy Circumstances.*

XII. Let *Sugar, Spanish Fruits,* and all sorts of *Spices* be sold only at one place in a Town, and be used wholly in *Medicines*, and not to mix with any sort of common Food or Drink; for they are not only Superfluous, but prejudicial to Health so to be used. Also, let our times of eating be about *Nine* in the Morning and *Five* in the After-noon, for you will find that much more agreeable than a Meal at Mid-day, as commonly in use; for the central Heat or Eye of the World being then in the Meridian, hath great power to awaken the Natural Heat, and also to evaporate it, and therefore at that time, most People, especially in hot Weather, do feel themselves more hot and indisposed than either in the Morning or Afternoon; besides, all that would preserve their Health, ought to fast a proper time between Meals, that so the Stomach and Natural Heat may the better concoct, and make a perfect separation, whence is generated good Blood, and bring lively Spirits; besides, a long Morn-

ning; work or exercise, dulls and wastes the pure Spirits, which renders Nature not so capable to digest a full Meal of Meat and Drinks; And let this be a general Rule amongst us, That Nature be alwayes stronger than the Meats and Drinks, and not your Food stronger than Nature; and then you will find your selves after such Meals refreshed, and not dulled. And by observing these Rules and practising Temperance, you will prevent abundance of Diseases, so that I need speak the less touching *Physick*; Only shall recommend to your notice and publick use the following *Poultices*, for the speedy and certain Cure of *Burns*, *Scalded Limbs*, *Byles*, *Fellons*, or any the like Sores, viz. *Wheat-Flower*, *Water* and *Milk* simmered over the fire till it be thick, and then add some *Sugar* and make it sweet, & apply this to the part grieved 9 or 10 times a day, the oftner the better, and then anoint it with *fresh Butter* to keep it subtle; for all these Ingredients do cast a friendly Aspect to each other, and are of a *Balsamick Nature*, and therefore do soon raise up the dismay'd Oyl or wounded Spirits, by meliorating, and asswaging the awakned Poysons in such Hurts. Perhaps some good *Houwife* will be apt to contradict me, and say, that *Bread* may do better than

than *Flower*: But give me leave to tell her, that *Bread* has passed through a strong fiery Preparation, which has, as it were, broken the very heart of it; besides, it does more or less retain those sulphurous Vapours it received in the Oven, which are very injurious; also Salt being generally mixed with it, makes it so much the worse, Salt being of a sharp fretting Nature, apt to incorporate with the Venoms in such Sores, and so advance and encrease them.

What is said of *Bread* is clearly manifested by this, viz. Put what quantity you will of *Bread* into Water or Milk, and it will not thicken nor become of so strong a substance as it will do with a small quantity of *Flower*. For this cause Milk and Water thickned with *Flower*, (provided it be not thicker than *Milk-Pottage*, and do but just boyl up) is one of the healthiest Foods in the World for all Ages, but especially for Children and Old People; for it does not only administer wholsom Nourishment, but naturally opens the Passage of the Stomach, and powerfully carries the Windy matter downward, and causeth it to break away with ease. This sort of Food is good for all Women, but more particularly those that are troubled with Fumes and Windy Vapours flying into the Head; nor doth it bind

bind the Body, as some ignorantly imagine, though sometimes it does prove beneficial in *Looseness* and *Fluxes*, but that does not proceed from its binding Quality, but from its sweet friendly Nature, by moderating those sharp keen Poysons that are by some Intemperance or Accident awakened in the Bowels.

There are several other particulars which might be recommended to your Observation and Use; but if you duely follow these, and continue to walk in the strait Paths of Nature, your Eyes will be daily more and more enlightned, and you will come to see and discern in all things what is good, wholesom, safe, proper and natural, and the contrary, so as to chuse the one and refuse the other.

There only remains now one Objection to what I first proposed touching avoiding the use of Weapons, viz. *That if we shall do so, we shall presently become a Prey, and be over-run by Forreigners.*

To which I Answer; This Objection is some-what like that of the *Jews* of old, consulting whether or no they should put to death innocent *Jesus*; If we let this *Adam* alone, cry'd they, the *Romans* will come upon us, and take away our Place and Nation. Whereas on the quite contrary, for their Wickedness

Wickedness in *slaying the Lord of Life*, God in his just Judgment brought upon them the *Romans* indeed, who destroy'd them with a Desolation, such as no Age can parallel; so there is just Reason to judge, that the direct contrary to your Apprehensions will happen in this case; for *Innocence* is a better Bullwark than *Force*, and will more surely protect you than great Guns and Munition of War. And indeed what Security is there in those things, since there is no Nation, though never so well furnish'd with art skill'd in the use of them, but one time or other is subdued and over-run by the greater Violence of others? Whereas your *Harmless, Innocent, just Cause of Living* will disarm the Rage of your Neighbour Princes; for nothing does so powerfully fortifie a Nation or People as *Virtue* and *Well-doing*. For all *Wars* are set on foot either for *Covousness* to make themselves Masters of great *Treasure* and *Spoil*, or for *Ambition* and *vain Glory*, to boast of their *Victories*, or for *Revenge* of *past Injuries*. Now none of all these will have any place in Relation to you. For first, you contenting your selves with what is necessary, will give no temptation to their *Covousness*; nor can they derive any *Honour* by vanquishing those that make no Resistance; nor pretend a Quarrel for

Injuries

Injuries received when you live at *Peace* with all the Creation: Which last, by a secret, yet powerful *Magnetism* will again draw all things to a friendliness towards you. Whence come Wars and Fightings, (saith the Apostle) *Is it not from your Lusts?* Root out the latter, and you will be in no danger from the former: Having once subdued our *Inward* or *Home Enemies* there will be no fear of *forreign Forces*; but all things shall work together for our good: Besides, good and virtuous Examples will work far more upon our Neighbour *Indians* than Lip-preaching or external Rites of Religious Worship; for the first doth reach to the Root, and touch the inwards of a man, the latter affect only the Eye or Ear; so that nothing can effectually overcome the fierce Wrath, both in man and without him, but only living in the Power and Operation of the pure innocent and friendly Principle of *God's Love*, whence all Compassion and Well-doing proceed, that being the true Protector and Defender of our Faith, and in which alone is perfect Peace, wherein we shall find rest to our Souls. But on the other side, *Intemperance* and *Superstition* do enthral Mankind, makes that their *Masters* which was ordained to be their *Servants*, and exposes them to continual Dangers,

gers, Troubles, Turmoils, Vexations and Miseries.

Thus in true Love to the Wellfare of this our *New Plantation*, and to you all, *My Friends and Country-men*, I have laid before you those things which I conceive tend to your Peace, Prosperity and Happiness: And may the good Spirit of Light, Love and Innocence illuminate you to pursue and vigorously endeavour what may conduce to these most Safe, Honourable and Desirable Ends.

CHAP. V.

The Complaints of the Birds and Fowls of Heaven to their Creator, for the Oppressions and Violences most Nations on the Earth do offer unto them, particularly the People called Christians, lately settled in several Provinces in America.

THough Nature hath formed most of our kind for *Harmony*, and endued us with *Ravishing Notes*, and the warbling *Airs of Melody*, yet we cannot but now for a while

while forget our *pleasant Singing*, and in *Sorrowful Tones* sigh out our just Complaints, from a deep sence of those Oppressions and undeserv'd ill usage under which we groan. 'Tis not the severity of the *Season*, nor the harshness of the *Weather*, that so much afflicts us; for to those Inconveniences of the Elements we patiently submit; but 'tis the *Treachery* and *Tyranny* that we endure from the hands of Creatures that call themselves *Rational*, and whom we never injured, but on the contrary have many ways oblig'd, that enforces us to remonstrate to all the *Creation* the Injustice of their Dealings and our Sufferings.

Cruel and hard-Hearted Man! does this Perfidiousness and Tyranny of thine towards us Inferior-graduated, yet Innocent fellow-Creatures, look like thy *first Estate*? Has not our Creator made and ordained thee his *Governour* and great *Vice-Gerent* over all the Inhabitants of the lower Universe, to Rule them with Meekness and Equity? and formed thee his Image, viz. to live in and under the Government of the divine and friendly Principle of his Love and holy Light; but you have disobeyed the Commands of our Creator, and despised the Voice of Wisdom in your Hearts, and through Cruelty, Violence and Oppression

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not only to one another, but to all the *Host of Heaven*, have precipitated your selves into the fierce Wrath of God and Nature, whence have been invented all *Guns, Powder, Bullets*, and other hellish Engines of Destruction, by which you do not only plague and torment and butcher one another, but all other Innocent Creatures, whom the great *Jehovah* hath made for his Honour and Glory, and to sing forth his Praise, by whose Power and divine Hand we are sustained; for he bountifully gives us our daily Bread without labour of Body or perturbation of Mind; therefore in our way and according to our nature, we joyfully chaunt forth *Hallelujahs* to his Name, and rest satisfied with his good pleasure.

But depraved *Man* will not suffer us in peace or safety to go on with that Employment for which we were made, but declares himself our Enemy, and causelessly proclaims War against us, and by force and fraud, open Violence and secret Stratagems endeavours, where-ever he can catch or surprize us, to deprive us of that Life which God hath given us.

And we are more especially astonish'd to meet with these usages from those that call themselves *Christians*, who of late years have

have found out and settled themselves in the Regions and Countries of *America*, where before their Arrival we lived in a very great degree of freedom and security. But now by this new Neighbour-hood of those from whose Profession we might promise our selves nothing but Love and good Will, our Condition is much altered for the worse, our Danger and Destruction is daily encreased, and to kill and murder us is become an Occupation and a Trade, for which purpose these *peaceable Christians* (as they would be counted) have brought with them all kinds of Snares and Engines of War and Violence, which never had before been seen, nor their frightful hellish Noises heard in our Coasts. Now how absurd is it for those who fly from Violence in one place, to begin it themselves on the Innocent in those places where they take shelter? How much below the dignity of a Man are those cruel and insidious Practices? How foreign from and contrary to the Doctrine of that Christianity which you profess, where 'tis expressly declared, *That whoever useth the Sword shall perish by it*? That is to say, he that by any kind of Violence doth awaken the Center of Wrath in himself, shall be precipitated into it; and therefore your most holy Prophet, the first born of the

the Sons of God, and in and by whom the World was made, saith, *My Kingdom is not of this World, for then would my Servants fight.* That is, My Kingdom, and that State whereunto I bring my Disciples, does not consist in Wrath, Violence or Oppression, but in Peace, Innocency, Love and universal good Will, doing unto all as they would be done unto. And in pursuance of these Injunctions and Instructions from that adorable Prince of Peace, we have been informed, that divers Christians in the Primitive times, at the first arising of the Day-Star of Gods eternal Light and Love, did deny themselves all the violent Sports of *Esau* and *Nimrod*, and bore their Testimony against all Oppression and the use of those devilish Engines of Destruction; and many in their own Country will not to this day be seen to practise any violent Exercises, as *Hunting, Hawking, Shooting* or laying of *Snare* and *Trap*, to betray the guiltless Inhabitants of the expanded Firmament, but make it a main point of Doctrine to disown Fighting and use of Arms, and Practices of Violence, as being contrary to the divine Principle; and yet some of the same men coming into our *Indian Territories* for the sake of a good Conscience, and that they might exercise their Minds

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and Liberties in peaceable Well-doing, which the Sword of Wrath disquieted and hindered them from enjoying in their own Country, did as lustily provide themselves with hellish Engines of Wrath, Cruelty and Bloodshed, as *Guns, Swords, Powder, &c.* as if they had been marching into the Fields of *Mars*, rather than into a *Land of Tranquillity and Repose*.

But tell us, *O Man!* we pray you tell us what *Injuries* have we committed to forfeit? What *Law* have we broken, or what *Cause* given you, whereby you can pretend a Right to invade and violate our part, and natural Rights, and to assault and destroy us, as if we were the *Aggressors*, and no better than *Thieves, Robbers and Murderers*, fit to be extirpated out of the Creation? Sure we are, we have not made our selves more *Rich* than our Neighbours, nor endeavour'd to establish to our selves a *Tyranny* over them: We have not taken away their *Privileges*, nor laid *Cities and Countries* waste: We are not guilty of *Burning of Towns*, nor *Dellousing of Virgins*, nor *Ravishing Maids*, nor of *Slaying Old Men*, or carrying away *Captive the Young*: We do not gather our selves into *Troops* to destroy those of our own kind; nor have we at any time *Plundered* them, or *haled* them into loathsome

loathsome *Prisons*: Nor are we offended with each other, because our *Feathers* are not all of a *length* or of the same *colour*: We eat not to *Glauttony*, nor drink to *Excess* and *Ebriety*, whilst some of our kind are half starved: Others of larger Bodies or higher Flight, do not squeeze and oppress the Inferiors with hard Labours, whilst themselves surfeit in Riot and Wantonness: We do not rob one another of natural Rayment, nor grow proud with their Ornaments: Our Foods and Drinks are not the price of *Blood*, nor do they smell of the Violence and Oppression of *Egypt*; but our Liquor is pure Water, and our Food is given us by the divine hand of Providence: Our Love to each other is neither partial nor dissembled; nor do we couple for Money, Honour, or any private base Interest.

Consider therefore, *O Man!* our Innocence, and thine own high Birth, and sully not thy natural Honour with an unjust pursuit to destroy us, but remember, that all the Inventors of those Engines of War and Violence, which thou usest against us, have brought them forth from the *Root of Bitterness*; and know this, that none can use them but from the Power of the same black Principle. How unworthy the humane Nature, and how unlike Innocency is it,

for thee, O *Man*, that art made but a little lower than the Angels, to hang a great *Iron Sword* by thy side, a huge *Budget* of *Stinking Sulphur* and *Nitre* and *leaden Pellets* at thy Girdle, and an heavy *Gun* on thy Shoulder, and thus loaden with Violence within and without, to run through thick and thin, over pleasant Plains and craggy Mountains, playing at *Bo-peep* behind Trees, Bushes and Hedges, like a Thief or *Tropan*, taking all advantages to betray Innocency, and unsuspectedly let fly the fierce *Thunder-balls* of *Mars*, and the *Poysons* of *Saturn*, to deprive us of our harmless Lives, to the great Amazement of all the Peaceable Inhabitants of Heaven, and when all is done, the *Summe Total* of thy Exploit, and all the *Trophy* and *Triumph* of thy War-like Expedition, is but this, That with the expence of much precious *Time*, and enduring more extremity of *Toil*, *Hunger* and *Cold* than perhaps thou wouldst have suffered to save the *Life* of one of thy wanting *Brethren*, thou hast treacherously Kill'd a poor Innocent *Bird*, whose Carcass perhaps will scarce yield thee a Penny, whilst in the mean time and with half this pains, thou mightst at thy own needful and lawful Occupation have gotten to the value of six Pence or a Shilling, and yet oft-times the time, charge

charge and trouble of *Dressing* this thy unjust Prey, is double the value of it when it is dressed; whereas *one Pint of Milk* of it self, or conveniently varied, would give thee a much more wholsom and nourishing Meal.

Consider further, what an odd, dishonourable and *Beggarly Business* it seems to be in Gentlemen and those of Estates, who live and spend most part of their time in idle Wantonness, Gluttony and Excess, and whensoever they have a mind to exercise themselves a little, and disperse the thick Fumes of a late Debauch, then out they must go abroad to offer Violence to some of their fellow Creatures, and they that are content to hire lewd and obscene *Minstrils*, to divert them at their Revels, with a rude scraping on a parcel of *Cass-Guts* with their clumsy Fingers, are so far from returning us any thanks for that most pure natural and ravishing *Musick* that we continually afford them gratis, that on the contrary, with the blackest Ingratitude they study our Destruction: And this their Malice they chiefly execute when it is frosty snowy and severe Weather, when the Sun, the Fountain of Light and Comfort is retreated to the remotest Tropick, when the Earth is stript of Fruits and Grains, and lies bedrid and benumb'd un-

der the Bands of Iullen *Saturn*, and the Heavens with-draw their sweet and friendly Influences, then instead of relieving us in our Extreimity, and preserving us from the Rigors of the Season, and of the Elements, they take their opportunity to add to our Miseries and Dangers, and rather than fail to do us a mischief, punish themselves with Wet and Cold, lurking in private Holes to circumvent and murder us; and he is the bravest Fellow that can kill most of us, which serves them to boast of amongst their Drunken Companions in their Riotous Feasts, when they make themselves merry at our being buried in their insatiate Panaches.

But why should we wonder at this Violence and Unnaturalness of depraved men, seeing that they do not scruple to do almost the same to those of their own Species? Nay, we are informed, that in the more Populous Countries, where these *Killing Christians* live, when there happens a very hard cold frosty Season, there can hardly any little innocent Bird escape their bloody hands, but even the Harmonious *Blackbirds*, the sweet Quavering *Thrushes*, and the high soaring *Lark* (who every Morning sends up a Sacrifice of Melody in the Suburbs of Heaven, and whom all, not
 Stupified

[51]
stupified into Brutality, are half ravish'd to hear, such are their charming Notes) yet all promiscuously go to Pot, and fall Victims to this unparallel'd Barbarity.

And so far as we can perceive, we shall quickly be but in little better Condition, if the Trade of *Violence, Killing and Inhumanity* be encouraged, as it has been hitherto; for the *Europeans* and *Christians* are far more expert in the feats of Arms, and these Murthering Mysteries than our former Masters, the *Indians*, whom the *Christians* and others do in contempt call *Heathens, Barbarians* and *Savage Wild People*, which indeed is true, and in their Barbarity they do as much Mischief as they can; but they had not where-with to destroy us in any considerable Numbers, neither are they such cunning Artists in the dark Wrath and Devilish Practices of Killing, nor did they attempt us but to satisfy their Hunger; whereas now they are encourag'd to make a Trade of selling our Bodies for *Brandy, Rum* and *strong Liquors*, which the *Christians* give them in Exchange, though the same proves almost as great a Mischief to the *Indians* as to us, and in the end will prove of as fatal Consequence to the *Christians* themselves.

For by selling the *Indians Guns, Powder,*

&c. they grow more expert in all kind of
 Violence, and practise the same not only
 upon us, but oft-times on one another, and
 in time, no doubt will attempt the same on
 those who furnish them with these Morrife-
 rous Tools, as by Experience is found they
 have done in other places. Besides, the
 Christians bring them acquainted with the
 several sorts of pernicious intoxicating
strong Drinks, before mentioned, the use of
 which makes them Mad, and tenfold more
 Devilish and Inhumane than they were be-
 fore; for the more savage, wild and brutish
 any Man is, both the more fond is he of such
 strong Liquors, and the more mischievous
 Effects have they upon him; so that rather
 than they will be without those abominable
 Drinks, after once they have tasted them,
 they will travel night & day with all Pains
 and Cuning imaginable, to hunt, kill and
 destroy us, and all other Creatures, not so
 much (now) for Food, as for the Skins,
 Feathers or Carcasses to sell, that so they
 may be able there with to procure those
baneful Drinks, whereas before the *Christians*
 Arrival they only were able to kill some
 few of us, and that too, as it were, for Ne-
 cessity, for Food, and Skins to cover them
 in the Winter, but since they hunt *Fish*, and
 torment all the innocent Inhabitants of the
 Elements

Elements, so that they cannot have any rest or security; for they will sell the choicest of their *Skins & Furs* to procure a little *Rum* or *Brandy*, or a *Gun*, *Powder*, *Shot*, and the like, which only tend to their own Destruction, as well as ours; for as with the one they take away our *sweet Lives*, so with the other they ruin their own *Healths*, contract various Diseases never before heard of amongst them; and besides, put themselves to a World of needless Slavery and Toil to procure to themselves these Mischiefs. And is it not a shame that it should be said, (and too truly) that where the *Christians* come in new Plantations, they instead of converting, have often debauched the old neighbouring *Indians* and *Heathen-Natives*, and rendred many of them worse than they were before?

But still, tell us (if thou canst) *O Man!* wherefore dost thou thus degrade thy self to become a *Settler*, a *Trepan*, a *Snare*, a *Plague* and a *Torment* to all the rest of the Innocent Inhabitants of the four Worlds, wherein yet thou plaguest thy self more than any of them? Has not thy Creator made thee in his own Image, indued thee with divine and human Wisdom, substituted thee Governor and Deputy-Lieutenant over all, and bountifully enricht thee with a thousand Privileges

Lodges and Benefits, which we poor inferior
 Graduates are denied? And hast not thou
 power to command, by Understanding and
 Art, the lower Animals to serve and labour
 for thee, as to plough up and till the stub-
 born Ground (but rendered so by thy Sin)
 so that it becomes fruitful, and brings thee
 forth a great number of various sorts of
 gallant wholsom nutritive Seeds & Grains,
 which being wisely ordered may make va-
 riety of curious Food? Art thou not endued
 with Strength and Art to manure, cultivate
 and improve the Earth, also by planting
 innumerable Fruit-Trees, which will afford
 not only good Food, but likewise several
 sorts of delicate and refreshing Drinks?
 Does not that brave Creature the Cow, pay
 thee Tribute twice a day, by filling thy Pails
 with Nectar, which of it self is a sublime
 Food, and being altered by Care and Art,
 makes several sorts of excellent Dishes?
 Doth not the bounteous Earth, out of her
 ever-Teeming Womb, by Nature and the
 help of thy Art, present thee with a vast
 Number of various sorts of beautiful, fra-
 grant and virtuous Plants and Herbs, proper
 both for Food and Physick? In a word, has
 not our benificent and indulgent Creator
 freely accomodated thee with the Blessings
 of all the four Worlds, which almost surpass
 in

in Number the utmost reach of humane Arithmeticke? Has he not appointed the *Celestials* to distill continually their sweet Influences upon thee? Dost thou not command the fine soft *Wool* of that most innocent and useful Creature, the *Sheep*, to cover the self-contracted Shame of thy *Nakedness*, and keep thee from the Injuries of the Elements? Art not thou possessor of all the stately Woods and noble Trees (wherein we are content to spend our selves and build our Nests) but thou takest liberty to cut them down, not only to supply thee with Fires, but also to furnish thee with many other Conveniences, both of Necessity and Ornament, especially to build thee Houses therewith to secure thy self from pinching Frost, and violent Rains, and offensive Winds, and parching Sun-shine; and yet tho' we are thereby dispossessed of our antient Freeholds and Habitations, we have never been heard to murmur or repine, who yet enjoy not a thousandth part of these Privileges and Felicities: We pretend not to command over any of our fellow Creatures, nor have the use of *Fire*, nor the benefit of *Houses*; we wear none but our own natural Cloathings, and are continually exposed to all the Injuries of the Elements; neither are we endued with Arts and Sciences,

Crafts

Crafts and Mysteries, whereby to make any Advantages to our selves, so that we have nothing to trust to but only the divine Hand of our Creator; when he gives us a *Breakfast*, we know not where we shall have a *Dinner*, nor what it will be; so when we *Sup*, we know nothing of what Food, or where we shall eat on the *Morrow*, but wholly rely upon our Maker, who never faileth to comfort and feed us; for a few, and simple mean things sufficiently serve our turns, and relieve our wants, and therefore we need not many; our Desires never wandring beyond the necessities of Nature; our Food is innocent and our Drink simple Water, therefore we are not sick, but live our appoint time in perfect Health.

Wherefore then, O Man! shouldst thou lie in wait to shorten our days, to disturb our Repose and interrupt our Harmony by the hellish Noise of thy Guns, Arms, Snares and Stratagems? Or why dost thou teach thine Off-spring, as soon as they are able to handle a Stone, to sling it at us, as if we were your Enemies? Are not those of our winged kind, that inhabit the most sweet and sublime Element, the Air, more Noble than any of the inferior Creatures, that grovel upon the Earth, or hide themselves in the Waters? And do not all men de-
light

light to hear our *Melodious Consorts* and Musical Notes; filling the Heavens and Earth with our delightful Songs, which we chaunt forth in honour and praise to our Creator, being free from Envy, Strife & Contention, from carking Cares and Vexations, all places being our Home, and we go freely where we please, except when entangled in thy treacherous Gins and Devices, for which there is no pretence or provocation, nor the least colour of Reason why thou shouldst envy our simple innocent Life, seeing we cannot by our Death contribute any thing to thy Happiness, who art already so plentifully stored with the great and gallant Priviledges and Advantages before-mentioned. And, O! what a brave noble wise Creature would *Man* be, and what Honour and Glory might his Government bring unto his Creator, as well as Comfort and Happiness to himself and all his fellow-Creatures, if he liv'd innocently, and did but as we poor Creatures do, *viz.* answer that end for which he was made, and do as he would willingly be done unto. *Job*

I have heard, that one of the cunningest of our kind, *viz.* a *Jack-Daw*, who (like some pretended Christians) loves Churches, more for conveniency and shelter than *Worship*, having made a Nest in the Steeple, or some

/ part

part of the House, where a number of them use to meet for performing their publick exercises of Religious Worship, and by means thereof, often hearing a great noise below, was prompted, by curiosity, to enquire the occasion thereof; so listening attentively, he heard the men there met were a reading the Commandments of God, where 'tis said, *Thou shalt do no Murder*: To which all the People answer'd, *Lord incline our hearts to keep this Law*. And afterwards they proceeded to read many good Prayers to God to forgive them their *Trespases & Mis-deeds, all their Violences and Abuse of Gods Creatures, &c.* Which extreamly rejoyced the poor Bird to hear; so he returned to his fellows, and acquainted every Bird that he met with in the Airial Plains, of these glad Tidings, *That MAN, their Tormentor and vigilant Enemy did now repent of the Evil of his Ways, and would now commit no more Murders, nor Acts of Violence on the Innocent.* Which was receiv'd with an universal Acclamation of the Volatile Troops, and now with redoubl'd Notes began to sing louder *Anthems of Joy and Gratitude* for so great a Blessing, which would give a general Peace to the whole Creation. But their Mirth was but short-liv'd; for the very next day this *Daw*, with some others was abroad seeking for Food,

Food, and there comes one of the same Persons whom he had seen so devoutly praying in the Church, and lying in ambush with a long Gun charg'd with *Brimstone* and *Nitre* and *murdering Pellets of Lead*, as soon as he spy'd his opportunity, let fly at the harmless Birds, and kill'd several of them upon the place, and wounded others; those that escap'd acquainted their Fellows what they had seen and suffer'd, and bid them look to themselves, whatever fair words men might use; for they say, and do not; they pray God would incline their hearts not to commit any Violence, and yet the Profession, the very Trade of Killing is one of the most Honourable Callings amongst them in their esteem! They with their Lips desire the Lord would forgive them their Oppressions and Violences, and in their Hearts resolve upon, and by their Practices continue the same Outrages. Thus vain and depraved Men, through their wanton and extravagant Desires after those things which they need not, nay, which are much more prejudicial than profitable unto them, do draw upon themselves a deluge of Calamities; the more they have, the more they need; for as their Possessions and Enjoyments are enlarged, so continually in proportion are their greedy *Desires* augmented,

like

like Persons in a Dropick, coveting after more Drink, because they have ingurg'd too much already ; and so through Transgression and Violence that Noble Rational Creature, becomes the most miserable of all Animals, who was made in the beginning not only the Supream, but most Happy, and Wisest of all : And although we are daily subject to all his Snares and Violences, yet still we would not for a thousand Worlds be in some mans condition ; for they have made themselves not only subject to a thousand Miseries in this Life, but more especially in the World to come, which has no end ; whereas both our Joy and Sorrow terminates with this Life, and extends not beyond the short horizon of Time : And though we do undergo great Inconveniences, and often lose our dear Lives sacrificed to irrational and ungodly Violence, yet let him know, That he himself is and shall be thereby the greatest Sufferer ; and therefore we advise him to be careful that he do not awaken the fierce Jaws and ravenous Mouth of the *Wrack*, for fear he be thereby in the end swallowed up, and there be none to deliver him.

Canst thou, *O Man!* accuse us for breaking or transgressing Gods pure Law in Nature? Are we guilty of Cheating, Lying

or

or bearing false Witness, of Gluttony,
 Drunkenness, or taking the adorable Name
 of our Creator in vain? Have we usurpt
 upon thy Priviledges, or taken away thy
 Lands, or laid waste thy Houses? Do we
 not abominate thy Uncleanneses, and ob-
 serve the proper times of our Couplings?
 Are not our Males tender and loving, and
 our Females so chaste that they will not ad-
 mit the greatest Courtier amongst us to
 touch them out of their proper Seasons?
 Are either of us ever jealous of each other?
 Where canst thou find amongst all the nu-
 merous Inhabitants of the four Worlds, so
 much Abstinence, Love, Constancy and
 Chastity as to our kind, our Males taking
 such like care and Industry as the most sober
 provident well-disposed Man does for the
 Preservation and Accomodation of his dear
 Wife and tender Children: for during the
 time of our hatching and breeding up, they
 Idly take pains to provide and bring home
 Food for their Females, whilst they sit, and
 labour for their Young Ones after they are
 brought forth, neither do they visit the
 Nests of others, but keep close to their first
 chosen Loves, therefore *Anger*, *Jealousie*
 and *Contention* (those Thorns which render
 most of your Down-Beds unease) enter
 not into our unbounded Habitations.

We contend not, nor wrangle about our Pedigrees, nor trouble our Heads about Noble Birth and State; neither have we any Law-suits for Rights, Priviledges, Lands or Inheritances; the whole expanded Ante-Court of Heaven our Creator has given in common amongst us, not limiting us by any Land-marks; the vast and spacious Air is our natural City, whereof we are all born free; nor have we forfeited our Charter: The Composition and Elements of our Bodies are more brisk, light, so, agile and pleasant than any other Creatures, as coming nearest to the *Cœstial Quire* than the heavy dull melancholly *Earth-screeps*, or Phlegmatick Inhabitants of the Ocean; therefore we can remove many Miles in a very few hours, and mount our selves to the lofty Regions, and there behold the wonderful Secrets of our Creator in the generation of *Aerera*, how soft Vapours are *drawn up* by the Suns strong Beams, and *condens'd into Clouds*, and thence *distill'd into Showers*, to enable the Earth to afford us Nourishment; how falling Drops being intercepted in their way, congeal into flakes of *snow*; and how *our Exhalations* imprison'd in surrounding Vapours of a cold and contrary Nature, force their Passage with bright *Flashes* and terrible

Noises

Noises, which you call *Lightning & Thunder*; whilst in the mean time, whilst we survey near hand these Wonders, our fallen Prince [*Man*] is confin'd to his Earthly Palaces, muzzling like *Swine* in Dung and Dirt, or rather like *Moles*, always moiling, yet always blind.

This Active Life, joyn'd with our innocent simple Diet, preserves us from being afflicted with Diseases; Your *Agues* are as unknown to us as their Causes and Cures are to your *Physicians*; We have no *Fevers*, because we never burn with *unnatural Lusts*, nor *Dropsies*, because we never drowne our Faculties with over-charg'd Bowls; neither are our Joynts cramped with the *Great Pox*, nor our Skins deform'd with the *Small*; Our Young Ones are not tortur'd with the *Evil or Rickets*, nor those of riper Age with *Trembling Palsies*, *Paralyzing Scouries*, or any the like cruel Diseases: so that rarely any of our kind dye unnatural Deaths (unless occasion'd by the Treachery or Violence of *Man*) but we are by the goodness of our Creator blessed with Health and long Life, not subject to Distempers, slavish Labours, Cares, or any other Perturbations either of Body or Mind, because we still continue in the constant Observation of that pure innocent Law of God in Nature, in which we

were first created, and do still retain those natural Gifts and Self-pervations which we were endued with in the beginning; for the Lord made all Creatures sound and healthful, and now if any are otherwise it is because they have forsaken Gods pure Law, and depraved themselves; the most fatal Instance whereof is Man, who was in his Creation adorn'd with wonderful Gifts and Graces, both divine and humane, and in every respect made more compleat than any other Inhabitants of the material Worlds; but behold now how miserably is he degenerated and shut up in Ignorance, Folly and Blindness, by his stepping out of that innocent Law God had placed him in, and giving way first to the Insinuations, and by degrees to the Tyranny of the fierce violent wrathful poisonous Spirit, which has not only captivated his Soul to all Evil, and exposed his Body to innumerable Diseases, but also enslaved all the vast Multitudes of the four Worlds; for he being our Angel and Governour, therefore we partake in the sad Consequences of his Transgression and Fall, but none so much as himself, because none sinned; nor broke Gods pure Law but himself; for not only those of our kind, but all others (except *Men*) do still retain that truly Noble and universal Language

guage which our Creator endued us with in the beginning; and though carried or voluntarily flying into remote Climates, many hundred Miles distant, can as intelligibly understand those of our own kind, as nearer home where we were bred; but it is not so with our Prince (*Man*) for if he travels but four or five hundred Miles, or shifts three or four Degrees of Latitude, he must have an Interpreter, or else he can no more comprehend the Language of those of his own Species than he can do ours; And yet what a clutter does he make about Languages and Scholarship, spending the prime part of his Life (which ought to be entirely employed in the Study of *Nature* and *Wisdom*) in learning a few Canting words, of the Basis and true Root whereof he knows nothing; whereas we need no tyrannical Schoolmaster to lash us into the knowledge of Grammer, or teach us the use of Letters, since we can by our Natural Tones communicate whatsoever is needful for the Relief or Preservation of each other, still varying that Tone according to our Necessities.

Do not therefore boast, *O Man*! nor grow proud of thy great Knowledge and Parts, nor usurp to thy self a License to oppress and domineer over both the weaker

of thine own kind, and all other innocent Inhabitants of Air, Earth and Sea: From whence didst thou derive thy Authority for killing thy Inferiors, meerly because they are such, or for destroying their Natural Rights and Priviledges? Is it not from thy Fall? Has not Transgression been the occasion thereof? And is it not the Effects of the fierce Wrath, where every form hath its motion and operation in Discord; And hast not thou by adhearing thereunto, and being govern'd by the Serpentine Nature, attracted unto thy self a thousand Evils and Calamities? For what inferior Creature in the World is afflicted with so many Diseases of Body and Perturbations of Mind as thou art? Also, art not thou the most helpless and forlorn Creature of the Universe, and more subject than any of us to receive Impressions from the Injuries of the Elements? For art not thou beholding to the inferior Graduates for thy Cloathing, and a great part of thy Food? And art thou not continually assaulted with inward and outward Enemies? with perpetual Plagues of Suspitions, Fears, Jealousies and unsatisfied Desires? And dost not thou fear those of thy own kind more than all the fierce Savages of the Deserts?

What Authority dost thou retain over
the

the Elements? or what favour or kindness will they shew unto thee, more than to us poor Inferiors? When once they get the Mastery, will not the *Water* drown thee, the *Fire* burn thee, and the *Earth* swallow thee up? Nor hast thou any more command of the *Air*; How hast thou lost those spacious Dominions, the Creator invested thee with in the beginning? Examine thy self, O thou *Two-Leg'd unfeather'd unthinking Thing*! What canst thou truly boast of now, according to thy common way of Living, more than we? A *Crane* hath a longer swallow, and therefore 'tis like takes more delight in receiving its Food and Drink, and yet many of you make the pleasure of your Throats your business, I may almost say, your godd: The *Eagle* can vastly out-see you, the *Vultur* out-smell you, every one of us hear more nimbly; for *Chastity*, our *Turtles* vye with the very best of you; for *Paternal Affections* towards their Young, our *Pelican* exceeds you, and for returning Love towards helpless Parents, our *Storks* may shame you. Dare any of your *Songsters*, *Musick-Masters*, *Choristers* or *Organ-Players* compare with the ravishing Notes of a Morning *Lark* or an Evening *Nightingale*? What more certain Knowledge have you of the Times, or the changing of Seasons,

or any sue like secret Operations of Gods Power in the internal & external Nature? Are not thy *Astrological Predictions* generally false, and thy *Prognostications* of the Weather scarce so significant or certain as the Chattering of our *Magpies*, or the Screaking of a *Peacock*? Are not all thy Methods of *Physick* as fallible? And dost thou not venture blindfold at these things, by Guess and Chance?

Consider therefore, *O Man!* that thou art the unhappiest of all Gods Creatures, and that thou dost excel all others in Cruelty; for if thou hadst thy Will, thou wouldst hardly leave one of our innocent kind alive to sing forth the Praises of our Creator, and to wellcome in the great Eye of the World, and the delightful Spring, at whose Approach all things rejoyce, and chaunt forth Hymns and Praise to the Creator, every thing according to its kind and nature (*Man only excepted*) whose Teeth are imbrow'd in Blood, which will not be for his good, but hath thereby broken the holy Commandments of his Creator, as the Scriptures of Truth do testifie, *I will, saith the Lord, cut off that Saul from the Land of the Living that defileth himself with Blood.* Consider also, *O Man!* how unpleasing, dolorous and frightful would it be to thee in the

the pleasant Moneths of *March, April and May*, when thou walkest in the delightful Fields, if thou shouldst not hear the pleasant and refreshing Charms of those of our kind, would thou not fear, say and think, that the Creator was angry, and that some Judgment was near at hand? Why then dost thou thus endeavour to bring all our joyful Tones, Notes, Sounds and melodious Harmonies into Mourning and Silence, and to root us from off the Earth, and that we should have no Being or Habitation in the Elements, which are as much our Right by *Elohim's* great Charter as they are thine. Also, how Monsterous, Cruel, yea, and every way Ridiculous doth Man behave himself to all those of our kind? for though many do not, cannot delight themselves with the best Instrumental Harmony those of their own Species can make, yet all men love and delight in our pleasant Tunes and Harmonies; and yet neither our Innocency nor our Ravishing Notes will appease his Fury towards us, but many of them in the hard and severe Winter will rise betimes, and spare no pains to kill us, and on the other side, when Spring comes, the very same men will rise as early to walk in the open Fields, Groves and Meadows to hear our Melodious Songs and pleasant Harmonies. Oh!

manifest

manifest unparallel'd Contradiction and Cruelty! Does this look like *Man* in his innocent estate, who was made but little inferior to Angels, and an Associate with God himself, who endued him with both divine and human Wisdom? Alas! No.

Leave off then, *O Man!* for shame leave off thy Pride, and thy vain Glory, and boast no more of thy Knowledge, and Dominion, and Authority; for in truth thou art *poor*, and *blind*, and *weak*, and *helpless*, and *miserably ignorant*; sink down therefore into Humility, and cease from Cruelty, first against those of thine own kind, and then thou mayst come to see and abhor the Error of oppressing thy Inferiors; for this is the way to retrieve thine Honour and Dignity, to bring back the Golden Age, and that Innocent Estate, which by oppression, cruelty and violence thou hast lost; for *Mercy*, *Innocence* and *Well-doing* are well-pleasing to our Creator, and agreeable to the noble divine Principle, and attract the sweet Influence of the Coelestials, so that the *Merciful*, and the *Peace-Makers* and *Peace-Preservers* shall be filled with all good things; for as Man was created after the Image of God, so in him are contained the true Nature and Properties of all Elements; and since God is both the Maker and Preserver of

of all Creatures, there is no doubt but Man (his *Vice-Gerent* here below) ought to imitate his Sovereigne therein; but instead thereof he sets himself to destroy not only those of his own kind, but also all other Creatures; so that through Sin and Vanitie he is become a professed Enemy to all the *Host of Heaven*. How many thousands of our innocent kind have been murdered by *Guns, Traps, Snares, &c.*? and many thousands both of our Males and Females have lost their loving Mates by the like *Stratagems*, and no Pity or Compassion taken by Man on our miserable Sufferings, but rather they encourage each other to our destruction, and cry, *Hang these scurvey Birds, shoot them, destroy them, they are good for nothing but to eat up our Corn*: As if God that created us had done it in vain, as if he intended us not a substance and Food? What right I pray, has Man to all the Corn in the world? or why should he grumble and repine if we take a few Grains to supply our Necessities, whilst he squanders away such Heaps upon his Lusts?

Wherein I fear he has so much besotted himself, and by continual Practice is become so harden'd, and has so powerfully irritated the dark Wrath in himself, that all our Remonstrances to him to move him

to Mercy and Compassion, and to forbear polluting himself with the Blood of the Innocent, will be but in vain, and that we must still sigh and groan under his Cruelty and Tyranny, which at long-run will return seven fold upon his own guilty Head.

The B---ds Supplication.

O H, *Thou Great and Immortal Creator ! Cause of Causes, Fountain of Being, God of Nature, Author, Preserver and Upholder of this glorious Universe, Parent of Angels and Men, and all other Animals inhabiting the vast Deeps, or the spacious Earth, or the unbounded Air, Thou hast given a Well-being and Self-Preservation unto all thy Creatures; but Man, whom thou hast made our Lord, having cast off all Affection towards us, disobeying thy holy Commands, has plunged himself into the Fountain of fierce Wrath, and therefore above all things desires and delights in Violence and Killing; for nothing will satisfy the hungry Wrath but Slaughter and Blood, (for every thing must be maintained by its Likeness) so that his Rage is now grown so active, that we have no place that can secure us from his Violence, but he continually pursues, seeking to take away our innocent Lives. The ungrateful and terrible Noise of his Guns drowns our sweet Melody; the whole Air is infected with the stinking*

stinking Fumes of his murdering Powder; no place is free from his Ambushes, Nets, Gins, Pitfalls and Snares, so that the sight of a Man is become most dreadful and terrible unto us, whereby our Loves being always in danger and fears, are made grievous unto us: Every Noise we hear we are afraid our fierce Hunter is near; And tho' we cry and make our mournful Complaints, no Mortals will hear us or take pity on us, but divert themselves with our Death, and laugh and sport at our Destruction. So that we have no Friend, no Patron on Earth to help or sympathize our miserable estate, and rescue us from their Treachery and Cruelty; none to fly unto but thee, O holy Fountain of Light & Life, to whom we send our dolorous Cries and mournful Complaints; for we proceeded from thee, and thou art the Lord our Maker; preserve us, thy poor Creatures in that natural Liberty and Safety wherein thou hast placed us; restrain the hands of Violence, inspire all that profess thy Name with the Spirit of Meekness, Tenderness, Mercy and Compassion both towards each other, and all thy Creation, that their Swords may be turned into Pruning-Hooks, their frightful Guns into Instruments of Melody, and there may be no more Fighting, Wounding or Killing in all thine holy Mountain. Amen.

F I N I S.

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THere is lately publish't by the Author of the *Country-Man's Companion*, a Treatise entituled, *The Way to Health, long Life and Happiness, or a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man.* Wherein is contained, 1. *A Description of the four grand Qualities, and how every man may know his own Complexion, whether Chollerick, Sanguine, Phlegmatick or Melancholly, and what Diseases they are most subject to; also what food is most agreeable to Persons of every Constitution.* 2. *Of the excellency of Temperance, and the Benefits of Abstinence and Sobriety.* 3. *A Discourse of the several sorts of Beasts, and of their Flesh in particular.* 4. *The Proper and most Natural way of preparing, viz. Boyling, Roasting, Baking, Stewing, Frying and Broyling of Flesh and other Food.* 5. *The Seasons of the year in which most People are liable to Diseases and Mortality, and the Reasons thereof, and what Food is best to preserve Health at that time; Shewing also the Seasons of the year in which most sorts of Flesh are unclean and aptest to contract Diseases; and what times men may eat Flesh with least danger to their Health.*

Health. And of the Nature of Summer Fruits.
6. Of Waters, Ale, Beer, and Tobacco;
also of Clothing, Houses and Beds, and what
great Benefits arise from Moderation and Tem-
perance in those things. 7. Of each particular
Trade, as Shop-keepers, Carpenters, Joiners,
Sea-men, &c. 8. Of Herbs, Fruits & Grains,
and the nature and operation of each. 8. The
Mischief of Variety of Meats and Drinks,
and the inconveniences of improper Mixtures;
and on the other side, what Foods are fit to be
compounded. Of Colours, and how, with seven
perfect Colours, to imitate and represent all
the Appearances and Colours in the whole Uni-
verse. 10. The Reasons in Nature why Cities
and great Towns are subject to the Pestilence
and other Diseases more than Country Villages.
11. Of Infection or Catching-Diseases, and
how they are transferred from one to another.
12. Of Women, their Natures, Complexions
and Intemperances, &c. 13. The cause of
Surfeits, and how to prevent them, and keep the
Body in Health: The danger of drinking after
superfluous Meals. And what it is that chiefly
breeds the Scurvey in the Blood. Of Suppers,
and what sort of People may use them without
prejudice to their Health. 14. Of Windy
Diseases, the Reasons thereof, and why Eng-
lish People, especially Women, are so much trou-
bled therewith. The Evils of eating & drink-
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ing Food too hot. And Mischief of eating and drinking between Meals. Of Farnels, and what Sort of People are subject thereto, as also how to prevent it. 14. Of Bugs, and from what Matter they do proceed, and how to prevent their Generation. 16. The Vermin-killer, being several easie sure Receipts to destroy Vermin. 17. A short Discourse of the Pain of the Teeth, shewing from what cause it does chiefly proceed, and an experienced easie way to prevent it. 18. How to cure all Cuts, Wounds, Bruises, &c. without Salves, Ointments or Plaisters. 19. Of Marriage, and the Inconveniencies of unequal Matches, that they make no Harmony, and the Evil consequences that follow, more especially for Young Men. With several other most useful Observations, too large here to be enumerated, convenient for all that are Lovers of Health and Strength to observe. To which is added, A Treatise of most sorts of English Herbs, either Physical or fit for common use; shewing, 1st, The apt times to gather them Astrologically, when the Planet that governs them is strong and well aspected, the same being thus calculated for 19 Years: 2^{dly}, How to preserve and keep them without losing their Virtue: 3^{dly}, The best way of using them in Bolster-Drinks, Decoctions and Cordials, so as not to destroy the pure spirituous of them. Printed and Sold by Andrew Seale, at the Crooked Biller in Holloway-Lane, Shoreditch.

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